Churches - First Congregational

Information on the Rea Family (late 1800's - early 1900's)

William (d.1919) and Gereldine (1855-1936) lived on Cherry Street. William was apparently a grocer. Both were members of First Congregational Church.

Two daughters: Katie and Carrie; both died in childhood.
Buried at Highland Cemetery.
Katie - b. 23 May 1876 d. 12 Nov 1888
Carrie - b. 1880 d. 12 Nov 1882

When First Congregational built a new structure on Ohio Street, William and Gereldine donated a stained glass window in memory of Katie and Carrie which still existes. This includes their likenesses; Carrie as a cherub and Katie with what appears to be a collar.

Following his death in 1919, Gereldine donated a new pipe organ to the church in William's name.

Community Affairs File
Special Collections

Articles of Agreement

Made and entered into between the H. M. HOOKER CO. of Chicago, Illinois, party of the first part, and the Building committee acting for Trustees of First Cong'l Church of Terre Haute Indiana parties of the second part:

Witnesseth, That for the consideration hereinafter mentioned, the party of the first part contracts to furnish to the parties of the second part, the Stained and Ornamental Glass for the above named church, located at Terre Haute Indiana according to the following specifications, and similar to designs herein mentioned, the party of the first part using such colors as in its judgment will produce the most artistic results.

2 Main Large Windows, per Design No 4749, leaving out figure work, and inserting the three center panels as represented by Design No 8797.
1 South Window, per Design No 8801 with top similar to Design No 4749.
4 Side Windows, per Design No 4769 A.
1 Partition Window between Sunday School and main church, in soft delicate colors, and all Sunday School, Parlor, and other windows to be treated in general harmony with the main work yet more simple in design. The front basement windows to be Leaded Glass, and all other basement rear windows to be Glazed in short Florentine Glass.

The materials to be used in the construction of this work shall be the best Rolled Cathedral Opalescent, and Granite Glass, with Figures and Ornamentation as represented by designs, and as mentioned in the above specifications. The work shall be put together in an artistic and workmanlike manner, thoroughly leaded, cemented, and complete in every particular, delivered at the church, including Six Double Iron Ventilators two in each of the three main large windows, and and all glass set in the sash which sash are provided which are to be furnished by the parties of the second part and shipped to the parties of the first part. All windows not provided with sash to be set in the frames at the church by the parties of the first part on or before March 1st 1903. Job to be completed by that time.

In Consideration of the fulfillment of this Contract, true and faithfully, by the party of the first part, the parties of the second part bind themselves to pay unto the party of the first part the sum of $1200.00 xx Twelve Hundred Dollars cash, on completion of the work made in accordance with this agreement

Witness our hand.....and seal.....this Tenth day of Nov A. D. 1902

H. M. Hooker Co. Seal
Per Geo H. Bradley
A Z Foster Chm. Build Comm. Seal
J C Beach

Opalescent Glass
Inv cost this subject to change
Ornamental Glass
Granite Glass
Double Iron Ventilators
Sash
Shipping
Total

VIGO COUNTY PUBLIC LIBRARY
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TERRE HAUTE, IN 47807

Gazette June 13 1903

WILL DEDICATE $30,000 CHURCH.

The New First Congregational Church on Ohio Will be Dedicated Tomorrow.

DESCRIPTION OF NEW BUILDING

The Interior is a Dream of Beauty--Program of the Exercises For Tomorrow.

The new First Congregational Church on Ohio just east of Sixth street will be formally and impressively dedicated tomorrow and persons upon entering its portals for first time will be surprised at the attractiveness of the new temple of worship. Not at all pretentious in size, it is a veritable dream of beauty within and with possibly the single exception of the larger and costlier St. Benedict's Church its magnificent art windows and interior decorations generally are surpassed by no other house of worship in Terre Haute.

REV. H. H. WENTWORTH, pastor of First Congregational church.

The architects of the church are Trumbull and Jones, of Elgin, Ill., who make a specialty of churches, public libraries and opera houses. They have already submitted plans for the Fairbanks library building to be built in this city. The general contractor was C. F. Splady, of this city. The work of building the church was begun in August 1902 and the corner stone was laid October 5, 1902.

The new church faces Ohio street and is erected on an 80-foot lot which, together with $8,000 in cash, was secured from Demas Deming in exchange for the old church building and lot at Sixth and Cherry streets. Mr. Deming has very generously permitted the church to continue the use of the old church until the new building became ready for occupancy. The lot on which the new church stands is valued at $10,000 and the new building and furnishings cost almost $30,000, making the total value of the property $40,000.

The church is built after the Gothic style of architecture. The windows form a pointed arch and the whole building a Greek cross. The outside is finished with mottled pressed brick with trimmings of Green river stone. This stone was secured in Kentucky and the longer it stands the whiter it becomes. The building is 56 by 120 feet in dimensions. The main entrance is on Ohio street and there are three smaller entrances, one on the northeast side, one on the west side and a basement entrance on the southeast side. There is a large basement extending under the whole church in which are the furnaces, a large kitchen and dining room, reception room, toilet rooms, etc. Close to the stairway leading up to the Sunday school room is a small hall which makes a convenient place for members to leave their bicycles. The auditorium is not large in itself, but opens into the Sunday school room, which has galleries, and the parlors, through very large doors and all three rooms can be thrown into one whenever necessary. The old organ occupies a place in a recessed arch behind the platform and the pews in the main auditorium circle from the pulpit. Beautiful carpet patterns have been selected, but have not yet been woven and it will probably be fall before they arrive.

The church was decorated by Kover and Son, of Ft. Wayne. They make a specialty of churches and opera houses, having decorated many hundreds in this and adjoining states.

FACTS ABOUT THE CHURCH.

The First Congregational church of Terre Haute was organized December 30, 1834.

It was founded by Rev. M. E. Jewett who occupied the pulpit for twenty-six years.

Services were held in the old court house until July 2, 1837 when the first church built by Congregationalists at Sixth and Cherry streets was dedicated.

In 1853 the church was destroyed by a tornado and in 1857 another church was built on the same site at a cost of $20,000.

Rev. H. H. Wentworth, who will preach his first sermon here tomorrow, is the thirteenth pastor of the church.

Work on the new church was begun in August 1902, and the corner stone was laid October 5 of the same year.

The lot on which the church stands is valued at $10,000 and the cost of the new building was about $30,000.

The architects were Trumbull & Jones, of Elgin, Ill., and the general contractors C. F. Splady, of this city.

H. M. Hooker & Co., of Chicago, furnished the opalescent glass for the art windows, which cost $2,090.

Kover & Son, of Ft. Wayne, ware the decorators.

The seating capacity of the main auditorium is 400 and of the whole church 700.

When dedicated tomorrow the church will have an indebtedness of less than $1,500.

H. M. Hooker and Company, of Chicago, furnished the glass which cost $2,090. It is opalescent glass and the style of the work is known as Mosaic. The drapery is of pure opalescent glass, the only paint being on the heads and hands of the figures, and some of the embroidery. Mr. Jones, the architect, says the drapery work of this firm is equal to Tiffany's, for all houses buy their material of the same firms, though the combination of colors and geometrical figures depend upon the artist. Their designer is a Swiss portrait painter and his work proclaims him a true artist.

There are seven memorial windows in the church. The south window, 14 by 21 feet, is in memory of Rev. M. E. Jewett, who founded the church in 1834 and was its pastor for twenty-six years. The leading subject in this window is Plockhorst's "The Good Shepherd." This is in the Sunday school room facing Ohio street.

In the auditorium there are six memorial windows. The large central window on the east side of the same size as that in the Sunday school room was the gift of C. W. Mancourt and his sons in memory of their mother. This is an exceedingly rich and beautiful window. The subject is Hofman's "The Women at the Sepulcher."

The window next to that on the south is Hofman's "Christ in the Garden." This window is the gift of Mrs. John Cook and brother and sisters in memory of their parents. The opalescent drapery glass in part of the figure as in all the drapery work of the other windows is more than an inch thick. It is a very beautiful window and cost nearly $7 per square foot.

On the north of the Mancourt window is the one given by Mr. and Mrs. Rea in memory of their only children—two little girls who died some years ago. The subject of this window is two child faces taken from Sir Joshua Reynolds' "Angel Choir." The subject is very appropriate and has been admired not only for its beauty, but also for the originality of its design.

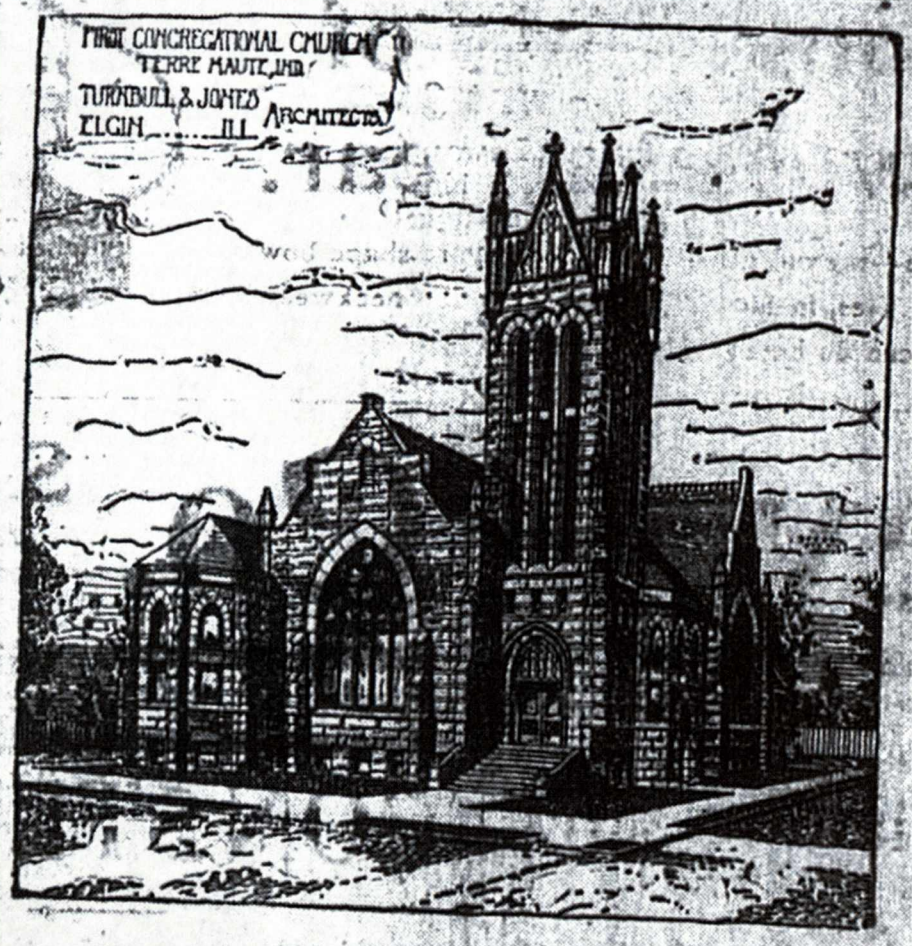
The large window on the west side is in memory of Rev. Frank Howe, who was pastor of the church for a number of years. The subject is Hofman's "Christ Before the Doctors." It is a perfect copy of Hofman's great painting in color, attention to the minutest particulars and expression of features.

The window south of this was given by friends of the late Mrs. Yates. The subject is an emblem—"The Cross and Crown." Mrs. Yates had been very unfortunate in life, having lost property and dear friends; but she bore all cheerfully and maintained her Christian patience and hope through it all.

The north window on the west side was given by the friends of Miss Fannie Cruft and contains large bunches of Easter lillies. Miss Cruft was the "flower girl" of the church who cared for its floral decorations and gave flowers to the sick. This is a very original and beautiful window.

The handsome window in the ceiling, 7 by 11 feet, must not be overlooked.

The color scheme of walls, ceilings, or-



THE NEW FIRST CONGREGATIONAL CHURCH ON OHIO STREET WHICH WILL BE DEDICATED TOMORROW.

gan and windows is olive green, and perfect harmony with this scheme in all the windows has been secured.

The rich beauty of the art glass is best shown during the day when the sun light is upon the windows. At night when the church is lighted up by electricity the windows make a fine showing from the outside.

The membership of the church at present is about 200 and the average attendance at the Sunday school is 125. The entire congregation entered heartily into the movement to build the new church and all contributed their assistance, financially and otherwise. Notwithstanding the membership is not as large as that of some of the other churches of the city and that the new building has cost considerably more than expected the church will be practically out of debt when the dedication takes place tomorrow. The entire indebtedness will not exceed $1,500 and a portion of this amount is already pledged. The committees on plans, building, construction, etc., are mentioned elsewhere on this page and the members are all entitled to great credit for their work. The church was especially fortunate in having three such energetic workers as A. Z. Foster, S. C. Beach and L. P. Alden on the construction committee. They gave much time and hard work in the interest of the new church and performed their duties faithfully and well. Messrs. Foster and Alden also took active part in raising funds and it is largely due to their efforts that the new church is so nearly out of debt.

THE PROGRAM.

Dedicatory sermon will be delivered by Rev. J. H. Crum, of Indianapolis.

The program committee of the church composed of F. C. Wagner, W. A. Noyes, Allyn Adams and Rev. Mr. Wentworth has prepared the following program for the dedication Sunday:

SUNDAY SCHOOL 10 A. M.
Children's Day Service.
Hymn—There is Sunshine in My Soul ..... The School
Opening Exercise No. 6 .....
Address .....
The Pastor, Rev. H. H. Wentworth.
Solo ..... Mrs. H. H. McLane
Address .....
The Superintendent, Dr. Patterson.
Hymn—There's not a Friend like the Lowly Jesus.
Benediction.

MORNING SERVICE—10:30.
Organ—And the Glory of the Lord ..... Handel
Call to Worship ..... The Pastor
Invocation .....
Rev. C. W. Tinsley, Centenary M. E.
Anthem—Sing Alleulia ..... Buck
Scripture Lesson .....
Rev. C. W. Turrell, Plymouth Congregational Church.
Hymn—Holy, Holy, Holy, Lord God Almighty ..... Congregation
Report of the Building Committee ..
Mr. L. P. Alden.
Acceptance of the building by the Trustees ..... Mr. Joseph Gilbert
Offering.
Solo "Immortality" ..... Shepard
Miss Maude Paige.
Sermon .....
Rev. J. H. Crum, D. D. Indianapolis.
Dedication covenant .....
Pastor and People.
Prayer of Dedication .... The Pastor
Hymn—"I Love Thy Kingdom, Lord"
The Congregation.
Benediction .. Rev. J. H. Crum, D. D.
Postlude—Hallelujah to the Father ..... Beethoven

AFTERNOON SERVICE 4:30.
Organ—Even Song ..... Merkel
Call to Worship and Prayer .. ..
..... The Pastor
Solo—If with all your Hearts .....
..... Mendelssohn
Daniel N. Davis.
Scripture Lesson .....
Rev. S. E. Long, United Brethren Church.
Hymn—Oh where are Kings and Empires now ..... The Congregation
Letters from former Pastors, read by
..... Prof. R. G. Gillum
Solo—Life Again Today .. Neidlinger
Mrs. Katzenbach-Richardson.
Greeting from the state .....
..... Rev. E. D. Curtis, Indianapolis.
Greetings from the city .....
Rev. J. E. Sulger, St. Stephen's P. E.
Rev. J. W. Walker, First M. E.
Rev. L. E. Sellers, Christian Church.
Rev. W. H. McCaughey, D. D. Central Presbyterian.
Rev. D. B. Cheney, First Baptist.
Rev. W. A. Schruff, German M. E.
Rabbi Emil Leipziger, Temple Israel.
Response ..... The Pastor
Hymn—The Church's one Foundation ..... The Congregation
Benediction.
Postlude—Marche Pontificale .....
..... Gleason

REV. H. H. WENTWORTH.

Short Sketch of the New Pastor of First Congregational Church.

Rev. Henry Harding Wentworth, the new pastor of the First Congregational church, who will have general charge of the dedication of the new church, was born in Nashville, Tenn., in 1859, the son of Thomas R. Wentworth, a farmer. His boyhood was spent in Ohio at Xenia and Cincinnati. He prepared for college at Phillips Exeter Academy at Exeter, New Hampshire, and was graduated from Williams college in 1885. After teaching school two years he studied law and was admitted to the bar in Chicago. He spent a year in north Alabama and then attended the theological seminary at Andover, Mass. from which he graduated in 1892. Immediately following his graduation he became pastor of the Congregational church of Goffstown, N. H., and continued in the pastorate there eleven years. The church prospered under Mr. Wentworth's ministry and had an increase in membership of 144.

In 1892 Mr. Wentworth was married to Miss Grace I. Penfield, of Bristol, Conn., and they have a daughter ten years old. Mr. Wentworth and family are temporarily located at 823 south Sixth street.

HISTORY OF THE CHURCH

First Congregational Church Was Organized Dec. 30, 1834—List of Pastors Etc.

The following brief history of the First Congregational church, together with the names of the members of the building committee, pastors, officers of the church and church societies appear in the souvenir program issued for dedication day. The program was prepared by Messrs. F. C. Wagner, W. A. Noyes, Allyn Adams, and Rev. H. H. Wentworth:

BRIEF HISTORY OF THE CHURCH.

The First Congregational church of Terre Haute, Ind., was organized Dec. 30, 1834, by Rev. M. A. Jewett, with a roll of eleven members. Terre Haute at that time was but a small village, and only two other churches had yet been gathered—one of the Methodist order and one Presbyterian. The coming importance of the town was even then indicated, and it has evidently fulfilled the prophecies of its most ardent citizens, at this writing numbering nearly 50,000 inhabitants, and bearing marks of wealth and enterprise.

The little church grew with the town, and in 1842 experienced a great revival during a special effort in which Rev. H. W. Beecher participated. The church was from the beginning a power in the community, attracting to it many of the leading families. The small band of Christians met at first for worship in the Court House, but soon bought the lot on the south east corner of Sixth and Cherry streets and erected a church which was dedicated July 2, 1837. In the spring of 1853 a calamity, as it seemed, befell it in the destruction of the house of worship by a tornado. However, the seeming disaster proved a blessing in that in 1857 a larger and han somer edifice was erected at a cost of about $20,000.

The career of this church could hardly be otherwise than prosperous with such a founder as Mr. Jewett, for he was an eloquent preacher and noted for his urbanity and dignity. In 1860 after a pastorate of twenty-five years Dr. Jewett resigned, and was succeeded by the Rev. Lyman Abbott, now of New York City, whose successors in turn have been men of brilliant attainments, each in his way wielding a strong influence for good in the church and community.

Work on the present church home was begun in August, 1902, and pushed rapidly to completion for the dedicatory services in June, 1903.

COMMITTEES ON NEW BUILDING.

Building—A. Z. Foster, W. A. Noyes, W. S. Rea, Miss Mary A. Warren, Mrs. E. R. Bryant, L. P. Alden, E. W. Ross, Willard Kidder, John Cook, H. H. McLane, C. W. Mancourt, F. C. Wagner, Mrs. James Hunter, Mrs. S. P. Burton, S. C. Beach, A. G. Adams, Joseph Gilbert, L. J. Weinstein, A. G. Cavins.

Plans—L. P. Alden, S. C. Beach, F. C. Wagner.

Finance—A. Z. Foster, W. A. Noyes, W. S. Rea, John Cook, Joseph Gilbert, C. W. Mancourt, Willard Kidder, E. W. Ross, L. J. Weinstein.

PASTORS.

Rev. M. A. Jewett, 1834-1860.
Rev. Lyman Abbott, 1860-1865.
Rev. E. F. Howe, 1865-1876.
Rev. S. S. Martyn, 1876-1878.
Rev. Thomas R. Bacon, 1878-1880.
Rev. H. M. Bacon, 1880.
Rev. Charles P. Croft, 1881-1884.
Rev. J. Leonard Corning, 1884-1887.
Rev. M. Angelo Dougherty, 1887-1888.
Rev. J. H. Crum, 1889-1896.
Rev. Charles H. Percival, 1896-1899.
Rev. W. A. Waterman, 1900-1902.
Rev. Henry H. Wentworth, 1903.

PRESENT OFFICERS.

Pastor—Rev. Henry H. Wentworth.
Clerk and treasurer—R. G. Gillum.
Official board—W. R. Elder, C. C. Oakey, L. P. Alden, W. A. Noyes, F. C. Wagner, J. H. Black, L. F. Perdue, H. Leibing.
Trustees—Joseph Gilbert, A. Z. Foster, S. C. Beach, W. S. Rea, H. H. McLane, A. G. Adams.

CHOIR.

Organist and director—Mrs. Allyn G. Adams.
Soprano—Mrs. Howard J. Mater.
Contralto—Mrs. J. O. Richardson.
Tenor—Mr. John B. Alkman.
Bass—Mr. Allyn G. Adams.

THE SUNDAY SCHOOL.

Superintendent—Austin M. Patterson.
Supt. Intermediate Dept.—Mrs. Luella Watson.
Supt. Primary Dept.—Mrs. Anna R. Black.
Secretary and treasurer—Miss Sue E. Ross.
Ass't Secretary and Treasurer—Miss Agnes Parker-Moore.
Librarian—Miss May Markle.

LADIES' AID SOCIETY.

President—Mrs. Luella Watson.
Vice Pres.—Mrs. Geraldine Rea.
Secretary and Treasurer—Mrs. Ella K. Scott.

HOME MISSIONARY SOCIETY.

President—Mrs. W. A. Noyes.
Vice Pres.—Mrs. R. G. Gillum.
Secretary—Mrs. L. J. Weinstein.
Treasurer—Mrs. Mary J. Wiess.

FOREIGN MISSIONARY SOCIETY.

Pres'dent—Miss E. B. Warren.
Vice Pres.—Mrs. M. N. Diall.
Secretary—Mrs. J. M. Sankey.
Treasurer—Mrs. E. M. Elder.

ADVISORY BOARD.

Mrs. L. P. Alden, Mrs. Robert Paige Mrs. B. B. White.

OFFICERS OF THE CHURCH IN 1834.

Pastor—Rev. Merrick A. Jewett.
Trustees—James Wasson, A. C. Ring, L. H. Scott, Curt's Gilbert, Russell Ross.

REMINISCENCES.

Address Delivered Recently by C. C. Oakey Contains Interesting Facts About Church.

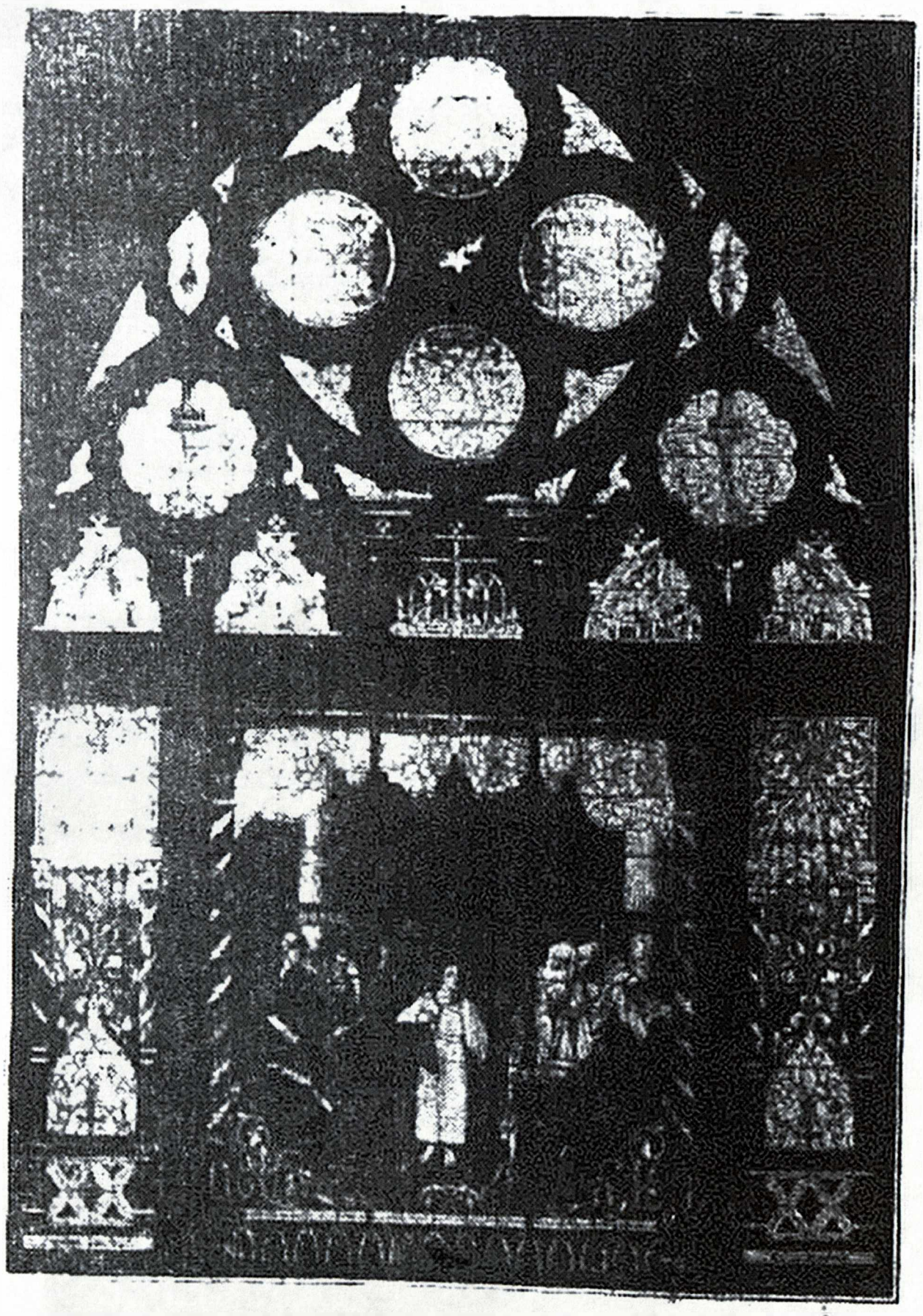
The following are extracts from an address delivered by C. C. Oakey when the corner stone of the new church was laid, October 5, 1902:

Referring to Rev. Merrick A. Jewett's arrival in Terre Haute in October, 1834, Mr. Oakey said:

"Mr. Jewett preached for the first time, on an October Sunday, in the old court house, to a little congregation on the plain benches in ascending rows before him. The immediate results was that a subscription paper was passed around and fifty-one people subscribed $400 for a year's salary, which really was liberal for that time and place and eleven men and women promised to form a church. Mr. Jewett returned to Baltimore for his family, and was back in December. Mr. Jewett was to preach his first sermon to his new people on Christmas and on that day his son, a little seven-year-old boy was accidentally killed.

For a long time the Congregational church held its services and a Sunday school in the court house, the people who went there for spiritual light, at "early candle-lighting," carrying their candles with them to illuminate the large room. They came from homes along the river, and from out in the country. In the meantime they were building a most ambitious edifice. The first Congregational church, which was dedicated in 1838, was not unlike the one we are just leaving. It was brick, had a steeple, an unfortunate steple, a bell and an organ. Although on Sixth stret, it was on the edge of the town, with the prairie extending beyond it. It cost about $9,000, which made it one of the finest structures in Indiana, at that time, and very large and imposing for a town of 1,000 people. Four years after it was opened, it was the scene of a great revival, when Henry Ward Beecher came over from Indianapolis and assisted Mr. Jewett, with the wonderful result that 132 people were added to the church, of whom perhaps one is left of us today, in 1852 the steeple was blown down by a tornado which struck it just as the sexton was tolling the bell for an evening prayer meeting. The spire fell upon the church, carrying the roof with it, and so completely demolished it that it had to be entirely rebuilt from the ground up to the top of the spire, which for many years was the tallest thing in the city.

In a short time the church had built



Beautiful memorial window on the West side of the church. It is in memory of Rev. Frank Howe a former Pastor, and the subject is Hofman's "Christ Before the Doctors"

Window in Memory of Dr. M.E. Jewett, who founded the Church 1834 and was its Pastor for 26 years. The Window is 14 x 21 ft, and is in the Sunday School room facing Ohio. The Subject is Plockhorst's "The Good Shepherd."

4

FAREWELL SERVICE IN THE OLD CHURCH

AN INTERESTING MEETING IN THE OLD CONGREGATIONAL CHURCH.

NEW PASTOR WAS PRESENT

Members Who Attended the Church Under Dr. Jewett Were In the Congregation.

The Congregationalists held a farewell service in the old church at Sixth and Cherry streets, Friday night. It was a largely attended meeting and in the congregation were men and women who attended the church or Sunday School under Rev. M. A. Jewett, who was pastor from 1834 to 1860.

Mrs. Mary Boudinot, who was present last night and spoke about the odl times of the church, has been a member sixty-five years, having joined the church in 1838. A number of those present also spoke. Rev. Mr. Wentworth, the new pastor, made an earnest and appropriate address on the duties of the church when it begins over again in its new house. He made an especial point on people bringing their children to church and said that, short of outright screeching they would never disturb him.

The dedicatory services at the new church will begin at 10:30 a. m. tomorrow and the Centenary services in the old Congregational church will be omitted to allow the members to attend.

The officers of the church wish it to be plainly understood that there will be no effort made to raise money. The baskets will be passed around as on other Sundays and any friends of the church desiring to contribute specially to the cost of building the church can bring their checks, money and envelopes and drop them in the baskets, but no appeal will be made during the services.

A finely printed dedication program has been issued from the presses of the Moore and Langen company. It contains a short history of the church and fine half tone cuts of Rev. M. A. Jewett and of the old and new churches.

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The lot on which the church stands is valued at $10,000 and the cost of the new building was about $30,000.

The architects were Trumbull & Jones, of Elgin, Ill., and the general contractors C. F. Splady, of this city.

H. M. Hooker & Co., of Chicago, furnished the opalescent glass for the art windows, which cost $2,090.

Kover & Son, of Ft. Wayne, were the decorators.

The seating capacity of the main auditorium is 400 and of the whole church 700.

When dedicated tomorrow the church will have an indebtedness of less than $1,500.

CORNER STONE LAYING SUNDAY AFTERNOON

EXERCISES AT NEW CONGREGATIONAL CHURCH AT 3 P. M.

Churches (T. H.)

MANY THINGS TO BE PLACED

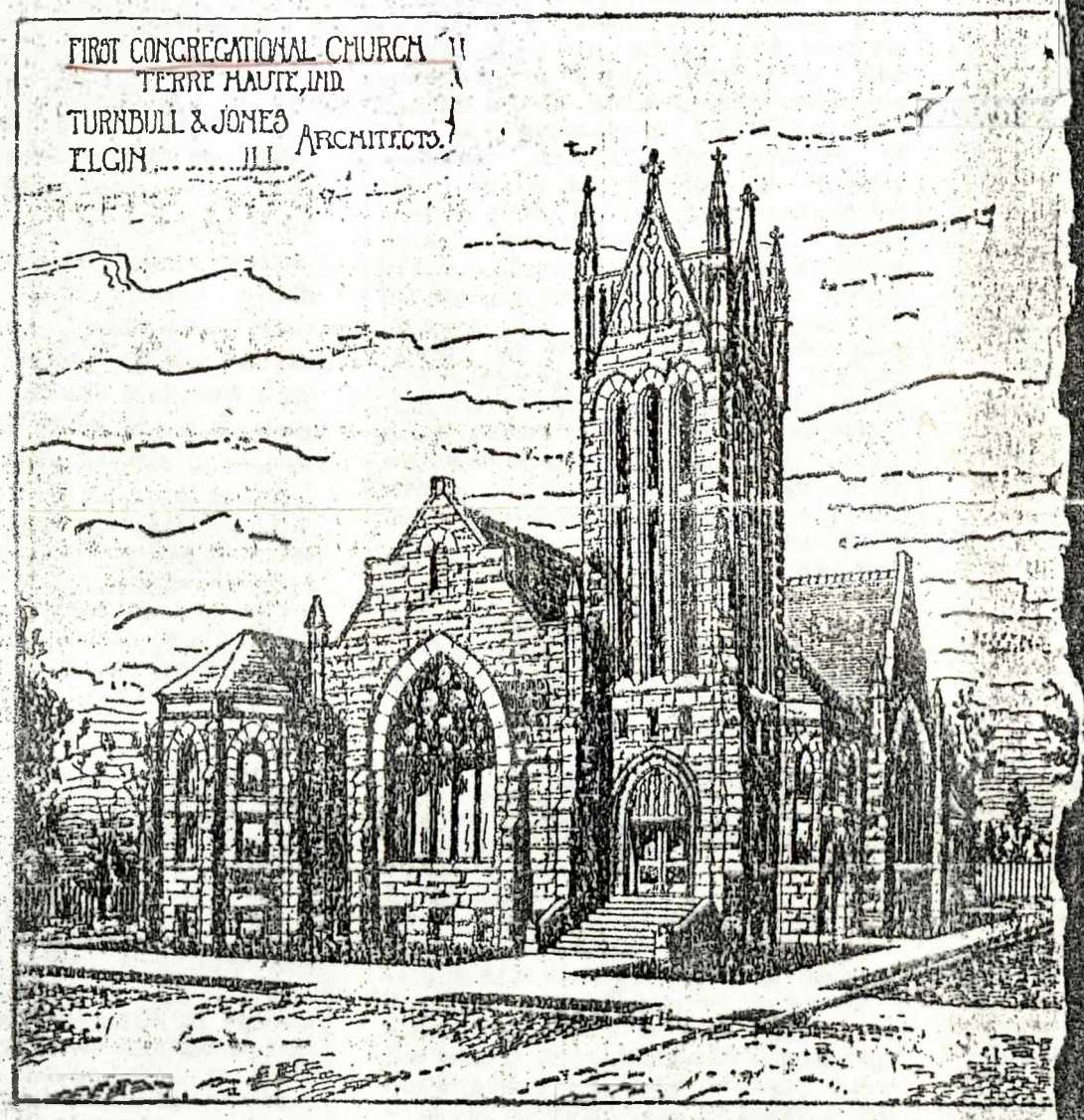
Addresses Will be Delivered by C. C. Oakey and Prof. Elwood Kemp.

The corner stone of the new Congregational church on Ohio street just east of Sixth street, will be held Sunday afternoon at 3 o'clock with simple exercises conducted by the members of the congregation assisted by ministers from other churches of the city. A box containing a number of articles was prepared today and hermetically sealed. It will be placed in the corner during ths exercises Sunday afternoon. All of the selections on the program are to be short and the exercises will not consume more than an hour's time. The following list of articles will be placed in the stone

1. Congregational church manual and names of members.
2. Congregational church creed and form of admission.
3. Congregational church papers.
4. Photo of the old church.
5. Photo of the new church.
6. Photos of officers and members of the church and society.
7. Pictures of officers and members the church and society.
9. Indiana home missionary pamph
10. Minutes of the Indiana Gen association of 1902.
11. Pamphlet containing account of sixtieth anniversary of this church ce brated in 1894.
12. City papers and leading India apolis and Chicago papers.
13. Sundry miscellaneous publicatio like Rose Polytechnic and Rose Orphan Home reports, building, loan and insu ance reports, etc., that may be of hi torical interest in coming years.

The following program will be carri out at 3 o'clock p. m.:

1. Music by choir.
2. Reading of Scriptures by the R John E. Sulger, rector of St. Stephe church.
3. Prayer by the Rev. Charles Tinsley, pastor of Centenary M. E. churc
4. Address by Prof. E. W. Ken "The Foundation Stones of Congregatio alism."



NEW CONGREGATIONAL CHURCH ON OHIO NEAR SIXTH STREET WHEI CORNER STONE WILL BE LAID SUNDAY.

5. Address by Mr. C. C. Oakey, Four Churches."
6. Placing box in corner stone reading list of contents, by Allyn Adams.
7. Laying of corner stone by Mr. Z. Foster, chairman of building comm tee.
8. Singing of "Corner Stone Hymn, choir.
9. Benediction by the Rev. W. H. McCaughey, pastor of Central P byterian church.

The addresses will be quite brief It is expected that the entire ex which will commence at 3 o'clock will occupy less than an hour.

HISTORY OF THE CHURCH.

The First Congregational Church From 1834 to 1894.

After music by Mrs. Allyn Adams, and prayer by the Rev. Dr. Leech of Centenary Church, the Rev. Dr. Crum, pastor of the First Congregational, made a short talk of the early days of the church, and giving facts which were afterward brought out in the productions of those on the programme. He then announced the first number, a paper, by Mr. C. C. Oakey, "History of the Church." Mr. Oakey spoke as follows:

In 1834, sixty years ago, when Terre Haute was 18 years old, it was a village of about 800 people, though it was an incorporated town. Two years before, there were 600 people, and in 1835, over 1 200, for the tide of emigration was beginning to flow rapidly westward. The little settlement, which in 1835 numbered only 182 families, was clustered in the few blocks surrounding the courthouse, while a few tree-embowered houses straggled along the high river bank, or towards Oak street on the south, Sycamore street on the north, and that lone expanse east of Fifth street, which was the town line. One man had his solitary abode north of where the Vandalia Railroad now runs, and a few lived in their country homes not far east of Sixth street. East of Sixth street was open country on which men cut the tall grass for hay, plowed for corn, or grazed their cattle among the hazel copses, clumps of oaks and prairie wild flowers. The hunter did not have far to go to find the wild deer and the predatory wolf and fox. Stagecoach lines connected the town with Cincinnati and Evansville, and at least one mail a week was expected. The reminiscences of early travelers and settlers of this little town whose first sprouts started in the military encampments of Harrison and Zachary Taylor, show it to have been an attractive, pretty village, wearing an air of comfort and prosperity, although it was yet but one and two story prosperity. A number of the houses were built of square logs, some covered with weatherboarding and painted white, with a little fresh green. A few pretentious brick buildings and some specimens of Greek architecture with columns and porticos gave variety to the scene. The forest trees still grew throughout the town and groves around it. The banks of the river, the scene of a lively steamboat trade, were yet covered with green shrubbery and gay flowers, and in many of the spacious yards were abundance of the oldfashioned roses, pinks, sweet williams, marigolds, lilacs, hollyhocks and sunflowers.

The men and women who lived in this frontier town, were undoubtedly, many of them, remarkable people. While it is true that in a small, secluded settlement, men who possess marked traits rise more easily above their environment than similiar men could in a large city, these predecessors of ours have left records which compel our respect and admiration for their industry, intelligence and lofty principles. They were a people of high character and very little professional piety. The majority had come from the Middle and New England states, a few from the South and fewer still from Europe. They had brought with them their early training but not their churches, for it was eighteen years before they built the first little church. Before this they had started a library and supported a newspaper. They had a taste for the intellectual exercise of preaching, for the men met sometimes at the court house to hear one of their number read sermons.

An early preacher who visited Terre Haute in 1825, said "it was a very good town for business but no place for preaching." The Methodists had drawn oneof their circuits around it at the beginning, and the faithful circuit rider visited it often before it became a station, and a little brick church was built on the old Asbury lot, facing south, in 1833-34, thus taking possession of a lot which had been reserved for a church since 1816. The Presbyterians made several attempts at a permanent establishment, without success. In October of 1834, the Rev. Merrick A. Jewett a young M. E minister, riding on horseback from Baltimore to St. Louis in quest of a location, stopped at Terre Haute as a resting place in his weary journey. He was the first in that procession of New England preachers which long moved westward. He had stopped at the comfortable old tavern, the Eagle and Lion, at First and Main, where now the new carriage factory stands, whose landlord was the rough but kind-hearted ex-sea captain James Wasson, destined to be one of Mr. Jewett's warmest friends and supporters. Mr. Jewett had one acquaintance, perhaps two, in the village, one of them, the late Charles Wood, an intelligent civil engineer. The tavern was the natural social headquarters, the landlord was a quaint genius but far from religious, although he can be called one of the founders of this church. You will be told in another paper how this accidental visit of Mr Jewett's resulted in his settling in Terre Haute.

Fifty-one men subscribed from $5 to $20, in all $405 to pay the first year's salary, and eleven people, six men and five women of different sects, agreed to unite themselves as a church under the liberal but evangelical congregational policy In all seventeen united with the church in its beginning and outside and around them was a strong body of liberal men, not religious, but anxious to help this new undertaking

Mr. Jewett retraced his long journey and returned with his lovely wife and child to Terre Haute, just before Christmas, a day ever sad, one that cast a permanent shadow on Mrs. Jewett's life, for on it their little boy was accidentally killed. The little church was organized December 30th, and though all of those members of sixty years ago are gone, some of their names will live long, for among them were Judge Kinney, Alexander Ross, Mrs. Curtis Gilbert, Mrs. Cruft, Miss Bondinot and Miss Bishop. In the next seven years the church grew thus —2, 18 25, 12, 3 and 9, making 98 in all and showing a healthy life, for several other churches had been planted. Of those ninety eight we now have only the two with us—Mrs. Mary Boudinot, who came into the church in 1838, but whose memory is as clear and mind as vivacious now as in that year when she attended church in the jurgroom of the old court house; and Mr. Harry Ross, who came in in 1839, to make an abiding, harmonizing influence by his consistent, charitable and merciful spirit.

In 1859 Mr. Jewett, in looking back fifty years, said somehow he fell into the arms of as noble a set of men as then could be found in the world; and he never followed one to the grave without feeling that he could have thrown himself down upon the grave and wept for him as a brother. Although these men were not religious yet they stood by him. They were the best church men he ever came across.

So mutual was the feeling that long after Dr. Jewett ceased to be pastor, in many of the old families none seemed willing to be born if Dr. Jewett could not christen them, to marry, if he could not marry them, or to die, if he could not bury them, so business was a little dull with his first successor in some lines. In the character of the early congregation will be found the origin of some of our present characteristics that outside critics do not understand.

The first church was dedicated July 2, 1879, though probably not occupied until 1838 or 1839. It was an imposing edifice for that time, costing about $9,000, and it was built beyong the city limits, on this lot, to anticipate the growth of the town.

The year 1843 was a great year for the Congregational Church and Terre Haute, then a town of 2 500 people. The Washingtonian crusade received over 300 signatures to the total abstinence pledge, and this church enjoyed a great revival, gaining 123 members that year. An interesting feature of this remarkable revival was that it was the first revival work that Henry Ward Beecher ever engaged in. He was then 29 years old and was a pastor at Indianapolis. In a volume of his lecture room talks to his Brooklyn congregation, twenty-seven years after, in 1869, is the following passage about his Terre Haute experience. As his recollections at the height of his fame and prosperity, it is interesting

There rise up before my mind many days in which my experience was that of giving out instead of taking in. I have a distinct recollection of the first revival that I labored in. It was in Terre Haute, Ind. I used to get up early in the morning and immediately after breakfast take a horse and ride from house to house and conversed with people. I worked in that way till 10 o'clock. Between 10 and 11 I attended the daily prayer meeting that was held there. Then I rode with the pastor until dinner time. After dinner I rested till evening, when I attended another meeting. This I continued for two or three weeks And those days I could almost take, one after another, in their order, and tell you what I did. Those days were almost without selfness and yet they are clear in my memory. They stand out ribs, bones and all.

There are still in the church who united with it in that sunshiny year: Mr. Elijah Lake, Mr. John W. Hanley, Mrs. Matilda Donnelly and Mrs. Charlotte Preator; Mrs. Dorcas Barbour and the Rev. Welton Modesitt also were of the number. I would notice the year 1844, as the year which brought into the church those retive, energetic christian men, Lucius Ryce,

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S H. Potter and A. C. Potwin, just fifty years ago. If Congregational Churches ever put up statues or memorial windows there ought to be one for Lucius Ryce. In 1845 I notice the name of a good woman, Mrs. Patsy Scheal, who still lives. In 1847 I notice the name of Mrs. Tolbert, who for many years taught the infant class, and in 1849, the names of our mayor and his father, the honored John C. Ross.

The roll of members during Mr. Jewett's twenty-six years looks like a directory of nearly all the old families of Terre Haute, including, as it did, over 400 people. In 1853 the church met with a calamity, a blow, for it was blown over by a small tornado which struck it on Wednesday evening, April 23, as the sexton was ringing the bell. The tower was blown upon the building and reduced it to a wreck. Mr. Harry Ross was first at the scene, and the sexton, who was afraid he might be held responsible, assured him that he held to the bell rope as long as he could. The little organ and the sexton were saved without injury. The congregation returned to their first home, the court house, but soon erected a frame building, irreverently called the hippodrome, east of this lot, which I remember in 1854, when the accomplished organist, Mrs. Modesitt, played the rescued organ, with a keg and a cushion for a stool.

It was several years before the new and enlarged church was built in better style and at nearly double the cost of the first building. The funds were raised chiefly by the sale of pews, which were sold at from $160 to $440 each. The roll of buyers contained the names of nearly all our substantial citizens, such as Hager, Hite, Dowling, R. W. Thompson, McKeen, Warren, Crawford, Tulor, Deming, Farrington, Gookins, W. K. Edwards, Ryce, Bement, Potter, Cook, Ross and so on, ad inf.

In 1859 the church celebrated its twenty-fifth anniversary at the National House when about 600 guests were present. Among the speakers on that occasion were Colonel Thompson, Judge Mack, Colonel Nelson and Colonel McLean, who were, even thirty five years ago, in demand wherever eloquence was required. It was a revolution, when eighteen days later Dr. Jewett offered his resignation, giving his shattered nervous system as the reason. It was reluctantly accepted by a majority of two.

He was succeeded by Lyman Abott, April 1, 1860. He belonged to a distinguished family, was the son of John Jacob Abott, the author of the Rollo and other books, and nephew of J. S. C. Abott, the historian, and he is now as the successor of H. W. Beecher, the leading divine of his order. During his term the first mission work was done in this city. Under his lead a band of workers from different churches established a mission Sunday school in the armory on Third street. The first scholars were collected in the winter of '62 from the ice on the river. It was the most active and interesting work I ever saw, especially while Mr. Abott was superintendent and singing master. The workers from the other churches finally withdrew and established several missions of their own. What was left grew up into the Plymouth Mission in Mr. Howe's time. A $3,000 building was put up in the East End and a church organized in 1876. It was abandoned, the building sold, and part of the proceeds was invested in the Second Congregational Church in the East end which thus is indebted to Mr. Abott and Mr. Howe. Mr. Abott resigned in 1865, to be followed by the Rev E F. Howe whose very successful pastorate lasted eleven years. He forced the acceptance of free seats and voluntary offerings, which lasted about three years. He also broke up another cherished custom. In those days the organ was in the west end of the church, behind the congregation. When the people rose to sing they turned and faced the music. Like most old customs it was hard to break up and a decisive vote could not be obtained. It was settled by advising each person to face the way he thought best. For several Sundays the congregation stared in each others faces and then faced the pulpit.

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Churches (Ch.)

1ST CONGREGATIONAL Church (T.H.) CORNER STONE LAID

Sunday, Oct 4th 1902

Beautiful and Impressive Ceremonies at the New Edifice Sunday Afternoon.

MONDAY OCTOBER 6 1902

MR. A. Z. FOSTER LAYS THE STONE

New Church Will be a Credit to the City—Is Most Eligibly Located—History of the First Church and of Congregationalism.

The corner stone of the new First Congregational church was laid Sunday afternoon shortly after three o'clock on the foundations of the new building on Ohio street near Sixth street in the presence of a large crowd of people including the congregation of the church, members of other churches and citizens who lived in the city when the old First Congregational church was young.

The walls of the building have been completed to a heighth of about three feet and the corner stone was laid on the outer wall at the south-east corner of the church site. The main entrance and tower of the church will rise over the site of the corner stone.

the exercises were held a platform was the exercises weer held a platform was built for the speakers and singers. On the platform were Prof. Elwood Kemp of the State Normal and C. C. Oakey, who read addresses, Miss Eliza Warren, Mrs. Elizabeth C. Brokaw, L. P. Alden of the building committee, Mr. and Mrs. C. B. Brokaw, Rev. John E. Sulger, of St. Stephen's church, Rev. J. W. Walker, of the First M. E. church. Dr. and Mrs. Elder A. Z. Foster, chairman of the building committee, Mrs. A. G. Adams, organist, Mrs. H. H. McLane, Mrs. Mary Katzenbach-Richardson, John B. Alkman and Allen G. Adams, of the choir.

The exercises were begun at three o'clock with a hymn by the choir. The Rev. John E. Sulger, of St. Stephen's church read a passage of the scriptures. The Rev. J. W. Walker offered prayer. The Rev. C. W. Tinsley, who was to have taken part in the exercises was suddenly called to Brazil Prof. Elwood Kemp was then introduced and read an excellent address on "The Foundation Stones of Congregationalism." His address is given in part below. C. C. Oakey read a short history of the church in Terre Haute telling of its foundation and of the different buildings occupied in this city and the dfferent pastors in charge at various times.

At the close of this address, Mr. Adams, as trustee read a list of the articles placed in the corner stone. There were papers of the church, programs of important incidents in the church history, photographs of the old and new churches, leading members of the church officers and members of the societies of the church, of the old pastors, leading city papers, catalogues of the Rose Polytechnic, Orphan's Home and other interesting reports. All of the articles had been placed in a copper box, hermetically sealed. Mr. Foster took charge of the laying of the stone, and C. F. Splady, the builder and contractor was called to set the stone. The copper box was placed in a cavity at the bottom of the stone and the stone allowed to settle over it. As the stone was set in place Mr. Foster threw a trowel full of mortar on the foundation and said:

"As the chairman of the building committee of the First Congregational church and representing that body, I lay this corner stone as the foundation of a house to be built and dedicate to the name and consecrated to the service of Almighty God."

The doxology was sung by the entire assemblage and after the benediction, pronounced by the Rev. Sulger, the audience dispersed.

PROF. E. W. KEMP.

On the Corner Stones of Congregationalism.

The address of Prof. E. W. Kemp, head of the department of history of the Indiana State Normal school was admirable both in manner and matter. He referred to the founding of the First Congregational church 68 years ago, to the celebration of the 25th anniversary away back in 1859 when Col. R. W. Thompson, Judge Wm. Mack, Col. Thomas E. Nelson and Col. Wm. E. McLean, all except the last named now dead, spoke eloquently of its benign influence to the life of this community. He passed on to the celebration of the Sixtieth anniversary in 1901. Continuing he said:

The laying of the corner stone of First Congregational church of Terre Haute, which we have met to perform today, not only involves the building of a new place of worship, but the tearing down of an old one, too, which our minds and hearts instinctively tell us is entitled to love and veneration, not only because of its age, but because associated with it are countless sacred memories.

How tender, how varied, how hallowed these associations are, it is all but impossible for those of us who belong to a younger generation to appreciate.

The birth of this church was coeval with the infancy of this city; and in the three-quarters of a century during which it has read its benign influence among this people, it has touched more or less every great interest, both material and spiritual, which this community has known. Parents have baptized their children at its font, young manhood and womanhood have sealed their plighted vows of love at its altar, thousands with various shades of religious opinion, have worshipped in its pews, and as time and the course of nature have claimed their own, the infant, the youth, stalwart manhood, and honored old age have been borne through its aisles, and with tones of solemn music, tears and flowers have had the last rites performed over what was earthly and consoling assurance given to those who wept, that what was spiritual had ascended into immortal rest.

The pulpit of this church has been one of the highest order. The broad views, the piety, the learning, the courage, the eloquence of Dr. Jewett, who ministered to its wants from infancy to manhood, of Dr. Abbott, who made it ring for freedom during the trying years of the civil war, and of Drs. Howe, Cruft and Crum, who for the main part, and with rare wisdom, guided its course during the quarter century succeeding the war, rendered this church not only a powerful factor in moulding the early life of this city but likewise gave it a large influence on the religious life of the state.

To speak of the large body of noble men and women who have abundantly aided, both spiritually and materially to support this church is impossible at this time. Many of them repose in their narrow homes. Some of them through the blessing of Divine Providence, are yet spared and join with us today in the happiness and hope of this auspicious hour. But whether living or dead, their names and deeds and noble virtues are embalmed in our memory, and will be transmitted to our children. No feeble words of mine can add to the earthly immortality or shed luster on such names as Ryce, Gookins, Rose, Kinney, Potter, Peddle, Ross, Ball, Cruft, Warren, Gilbert, Elder, and a score of others, many of whom have gone to their rest.

Nor will this church forget those broad and liberal minded men and women, who though not nominally members of its communion, have bountifully aided it in times of need. Their cordial support in the present is proof of their earnest wish that we shall erect here a monument worthy in every respect of our noble ancestors. The record of their generous deeds are engraven on our hearts and as we today warm with gratitude and veneration for the noble dead, who still live in us, and in the happy conditions which surround us, so future generations who worship in this church and inherit the better conditions of happiness which it will transmit to them will look back upon the benefactors of the present day and with pulses stirred with gratitude, will rise up to call them blessed.

Let, then, the old building fall. It was but a shell covering and protecting a growing spiritual life. Not this outer covering, but the faith, the patience, the

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tion of courage, the love, the self-sacrifice of those who have labored here, not for themselves, but for us, constitute the real church in whose interest we act today. The structure which we leave may molder and its fragments mingle with the earth, but these venerable men and women will continue to live, with growing strength in the ever expanding Christian fellowship of this communion, and in the widening beneficent life of this community They live, they move, they speak, in us today, and by their mild persistence urge us forward to a worthier temple of worship, to rarer, better, truer selves, to a broader view of Christ-like fellowship with our fellowman.

Who were these ancestors of ours. Whence did they come, and from what principles and motives sprang their immortal deeds?

It is not possible at this hour to trace in detail back into the past, the steps which would lead us to our ancient ancestral home. Our fathers were not born in palaces, nor reared in luxury, they were born in oppression and reared in toil. They were outcasts and fugitives from the land of their birth, but not fugitives because of their crimes, but because of their virtues. Hunted like felons from the soil of their fathers because of their humble and peaceable religion they left kindred and native land to seek on the shore of the neighboring continent an asylum for conscience.

(Mr. Kemp followed the above introduction with an admirable sketch.)—Eds. Gazette.

MR. C. C. OAKEY.

Reads an Address on the Four Congregational Churches.

There is no one now living in Terre Haute so well qualified by literary gifts and knowledge of the facts to write a local history of Congregational church as Mr. C. C. Oakey. His address is a valuable contribution to history. It is in large part as follows:

As we lay the corner stone of this fourth and finest of the buildings built for the old Congregational church, it is but natural to look back to the first, and to the cradle of the church, which was the old county court house that once stood where the present imposing public building lifts its lofty dome.

The founding of this church was one of those incidents we call accidents, but it was such an accident as the springing up of a great oak tree from an acorn blown by the vagrant winds to some distant field, and made to grow by the sure laws of nature.

In 1834, Terre Haute was a village of about 800 people. To eastern people it was an obscure village in the wilderness of a new state in which there was not a city of 2,000 people. It owed its existance, possibly, to that great frequent forerunner in the west of civilization and religion, a military fort around whose walls the first settlers gathered, soon to be joined by others as they heard of the beauty and fertility of the Wabash valley. They came from the southern, middle and New England states and built up a little town which for eighteen years got along without a church.

The story of the origin of this church, its early life, and of its first men and women, is among the most interesting of the traditions of Terre Haute and its pioneer days.

Mr. Jewett returned to Baltimore for his family, and was back in December. Mr. Jewett was to preach his first sermon to his new people on Christmas, and on that day his son, a little seven-year-old boy, was accidentally killed. In looking at the obituary notice printed in the Terre Haute weekly paper of that time, it occured to me that a paper which contained such a notice represented no irreligious community. The editor usually writes to suit his readers and I would like to repeat a part of what was written for them about the tragedy of Mr. and Mrs. Jewett's life, which probably was written by Thomas Dowling, and printed January 1, 1835:

MR. DOWLING'S OBITUARY NOTICE.

"It has never fallen to our lot to record a more distressing dispensation of Divine a thrice-hallowed event was to the par- Providence than the present. The day usually devoted to the commemoration of a thrice-halloed event was to the parents and to the whole community—a day of woe and affliction.

"In whatever light we view this stroke o. Divine Providence it comes home to us with more than ordinary regret." After referring to the dead boy, the writer adds:

"His worthy father had but the other day commenced his ministerial labors when he is thus early called to mourn in a land of strangers. At the very moment when he had commenced announcing "the glad tidoings of great joy," to attentive and listening congregations, he himself is called to drink at the bitter fountains of sorrow—to taste those waters which are more or less the portion of as all, but which, so far a Kind Providence has vouchsafed to avert from many less worthy of his favor. How inscrutable and mysterious are the ways and decrees of the Good Being and with which humility should we all bow to his righteous judgements.

There was more equally elevated in tone and devout in spirit.

For a long time, the Congregational church held its services and a Sunday school in the court house, the people who went there for spiritual light, at "early candle-lighting," carrying their candles with them to illuminate the large room. They came from homes along the river, and from out in the country. In the meantime they were building a most ambitious edifice. The first Congregational church, which was dedicated in 1838, was not unlike the one we are just leaving. It was brick, had a steeple, an unfortunate steeple, a bell and an organ. Although on Sixth street, it was on the edge of the town, with the prairie extending beyond it. It cost about $9,000, which made it one of the finest structures in Indiana, at that time, and very large and imposing for a town of 1,000 people. Four years after it was opened, it was the scene of a great revival, when Henry Ward Beecher came over from Indianapolis and assisted Mr. Jewett, with the wonderful result that 120 people were added to the church, of whom perhaps one is left of us today. In 1853, the steeple was blown down by a tornado which struck it just as the sexton was tolling the bell for an evening prayer meeting. The spire fell upon the church, carrying the roof with it, and so completely demolishing it th . it had to be entirely rebuilt from the ground up to the top of the spire which for many years was the tallest thing in the city.

In a short time the church had built a frame building, about 50x80 feet, at the rear of the hurch, on Cherry street, for temporary use, which was occupied for a year or more until the new church was partially completed on the site of the old one. The new church, which now looks so old and time worn, was a great advance on the first one, larger and finer in every way, with a seating capacity of 800. It cost nearly double the cost of the first one, and it required hard work and able management by the leaders of the day, such as Lucius Ryce, S. H. Potter, the three Rosses and others, to carry it through. The money chiefly was raised by the sale of pews, which were sold at from $160 to $440, though the owners afterward paid for the privilege of sitting in them. During the pastorate of Mr. Howe, twenty years later, the ownership of pews was abandoned altogether. The Rev. Mr. Jewett did not officiate long in the new church, as he resigned in 1850, after about twenty-six years service, and was succeeded by Lyman Abbott.

The old church was enlarged once at a cost of about $2,500 when it was extended to the east to make room for a new large organ, and the basement was reconstructed to change it from something that looked and acted like a cellar to a bright and cheerful Sunday school room and parlors.

There have been great days and seasons in that old church, especially in the days of Mr. Abbott, E. Frank Howe, Mr. Martyn and Mr. Cruft, Mr. Martyn's short pastorate being conspicuous for a revival led by Mr. Hammond when over one hundred were added to the church. A very important chapter in the history of the old building would be on its influence at the beginning of the civil war, and when Terre Haute was on the border-land. There is no telling how much influence for patriotism and loyalty was exerted by the church that had been dominated by New England influence from its beginning.

We leave the old time-stained walls for this bright and modern building, emblematic of a revival of that youthful and vigorous life which under great difficulties, but with abounding hope and faith, built a temple in the village and a still larger one on its ruins and that long kept progress with the city's progress. This new enterprise is an earnest that the underlying tenacity and reserve force which always were in the Congregational church still remain. The difficulties which beset this people and have been overcome, the energy, the splendid management, the liberality and the practical christian spirit which have been shown by the men who have conducted this rebuilding of the temple to a successful conclusion, must give to us renewed confidence, devotion and love for our cherished church. As these fair walls arise and we look forward to making this church the force and influence it ought to be in our dear city, we should turn back for some inspiration to those old walls which so long sheltered us, but are soon to be torn down or transferred to new and secular uses. We are told

that the walls of an ancient mosque were laid with mortar scented with a rich perfume which can be perceived even now, centuries after the building. Is there not a fragrance at least of memory in the old walls we abandon? Think how the eloquence from the pulpit, the sweet anthems and hymns, the prayers and meditations of that host of men and women who have joined the church above, the solemn funeral service, the sacraments of wedding and baptism, have hallowed that church.

There is but little material to be removed from the old church, but we can take its memories and lessons, the imperishable images of our sainted, beloved dead. We remember how, our church opened with the tragedy of a Christmas day. There was one sad and hallowed event on a Christmas day in our old church, in 1881, when the beautiful, silvered head of that pillar of the church, Lucius Ryce fell forward in death in his pew, as he was listening to music he loved, the sacred and divine strains of "The Messiah," the words of "I know that my Redeemer liveth." Let us try to be to our new church what Mr. Ryce was to the old church.

The simple annals of the country parish as told on the stones of an old churchyard inspired Gray's immortal elegy and I know little that should be more inspiring and enouraging than the early record of the Congregational church and its men and women, the fathers and mothers and grandparents of some of us, the pioneers of the church and the town, many of whom now wear the halo of sainthood in our memories. There are but two of our present number who were associated with that time and can remember the first congregation and the peculiar atmosphere of the primitive town which was so different from our town—two sweet and gentle women, borne gently down the stream of time, life and its strength falling softly from them as the leaves fall from a fragrant flower, as beautiful to us in their four score and more years as they were in their comely youth to our predecessors—only these two—Mrs. Frances E. Warren and Mrs. Mary Boudinot.

It perhaps seems strange that such men and women as then lived in Terre Haute had to go for eighteen years without a church for themselves and their children, for many of the men, the early lawyers, doctors, editors and the business men had been educated in the academies of the east and were cultured as well as moral people. The promptness with which they recognized and adopted the scholarly and eloquent young clergyman, Rev. M. A. Jewett, shows that he filled a long-felt want and was the opportunity for which they had been waiting.

The story of Mr. Jewett's arrival and welcome here is a "twice-told tale." The young clergyman born in New England, and trained in Maryland, a happy blending for a teacher in this northern-southern town, was making the difficult and even dangerous journey from the sea coast to the Mississippi. Riding a fine horse, he came to the tavern near the river in the little Wabash town, which happened to be a convenient stopping place, and fell among the village worthies, who liked the looks of the man as well as the style of his horse. When they learned his profession they invited him to remain over Sunday and preach in the court house, which shows that then there was no other hall or church, and so on an October Sunday in 1834 the first informal service was held. It might have been held in the little parlor of some private house, as in later years were the meetings of the Episcopal and Catholic churches. But that little old brick court house, the timbers of which were sawed and hauled by Chauncey Rose, was the natural resort, until after 1860, of occasional missionaries, political orators, show-men and others. Mormon elders preached in it, a band of wild Indians there gave us our first wild west show, and there the people gathered after the death of Lincoln to hear our local orators voice their grief.

Mr. Jewett then preached for the first time, on an October Sunday, in the old court house, to a little congregation on the plain benches in ascending rows before him. The immediate result was that a subscription paper was passed around, and fifty-one people subscribed $400 for a year's salary, which really was liberal for that time and place and eleven men and women promised to form a church.

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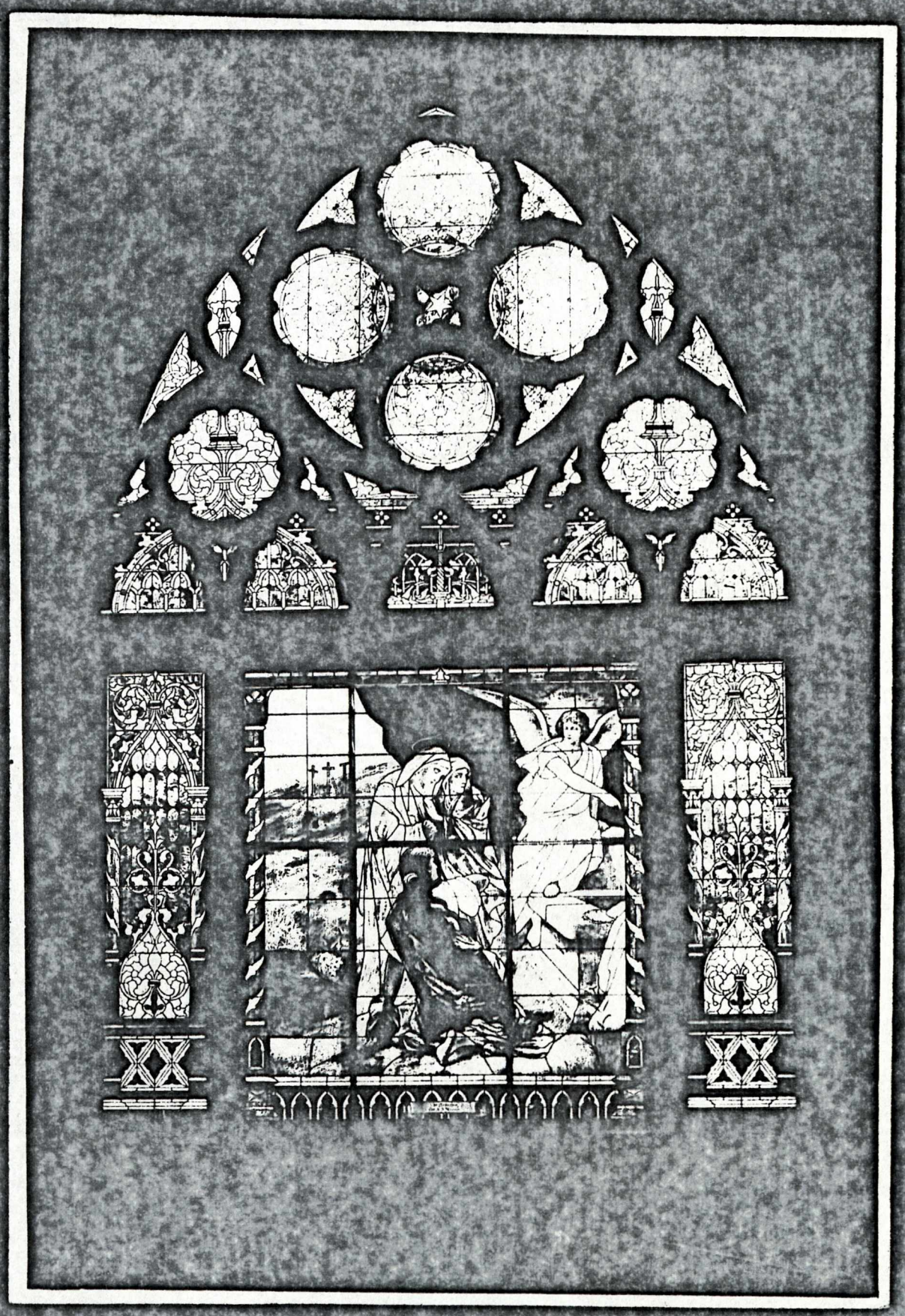

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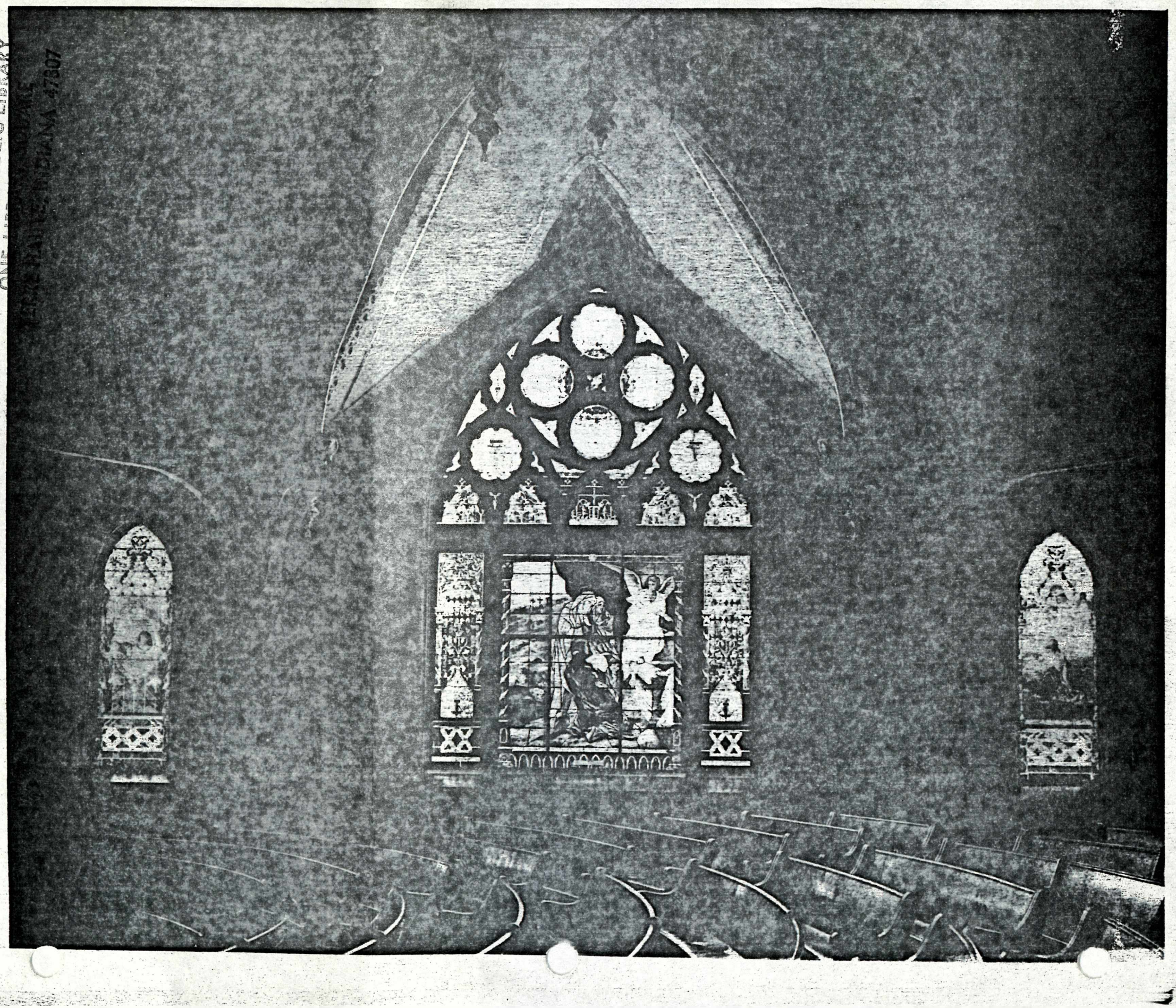

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HISTORY OF THE CHURCH.

THE FIRST CONGREGATIONAL CHURCH FROM 1834 TO 1894.

After music by Mrs. Allyn Adams, and prayer by the Rev. Dr. Leech of Centenary Church, the Rev. Dr. Crum, pastor of the First Congregational, made a short talk of the early days of the church, and giving facts which were afterward brought out in the productions of those on the programme. He then announced the first number, a paper, by Mr. C. C. Oakey, "History of the Church." Mr. Oakey spoke as follows:

In 1834, sixty years ago, when Terre Haute was eighteen years old, it was a village of about 800 people, though it was an incorporated town. Two years before, there were 600 people, and in 1835, over 1,200, for the tide of emigration was beginning to flow rapidly westward. The little settlement which, in 1835, numbered only 182 families, was clustered in the few blocks surrounding the court house, while a few tree-embowered houses straggled along the high river bank, or towards Oak street on the south, Sycamore street on the north, and that lone expanse east of Fifth street, which was the town line. One man had his solitary abode north of where the Vandalia railroad now runs, and a few lived in their country homes not far east of Sixth street. East of Sixth street was open country on which men cut the tall grass for hay, plowed for corn, or grazed their cattle among the hazel copses, clumps of oaks and prairie wild flowers. The hunter did not have far to go to find the wild deer and the predatory wolf and fox. Stage-coach lines connected the town with Cincinnati and Evansville, and at least one mail a week was expected. The reminiscences of early travelers and settlers of this little town whose first sprouts started in the military encampments of Harrison and Zachary Taylor, show it to have been an attractive, pretty village, wearing an air of comfort and prosperity, although it was yet but one and two-story prosperity. A number of the houses were built of square logs, some covered with weather-boarding and painted white, with a little fresh green. A few pretentious brick build-

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ings and some specimens of Greek architecture with columns and porticos gave variety to the scene. The forest trees still grew throughout the town and groves around it. The banks of the river, the scene of a lively steamboat trade, were yet covered with green shrubbery and gay flowers, and in many of the spacious yards was abundance of the old-fashioned roses, pinks, sweet williams, marigolds, lilacs, hollyhocks and sunflowers.

The men and women who lived in this frontier town were, undoubtedly, many of them, remarkable people. While it is true that in a small, secluded settlement, men who possess marked traits rise more easily above their environment than similar men could in a large city, these predecessors of ours have left records which compel our respect and admiration for their industry, intelligence and lofty principles. They were a people of high character and very little professional piety. The majority had come from the Middle and New England states, a few from the South, and fewer still from Europe. They had brought with them their early training but not their churches, for it was eighteen years before they built the first little church. Before this they had started a library and supported a newspaper. They had a taste for the intellectual exercise of preaching, for the men met sometimes at the court house to hear one of their number read sermons.

An early preacher who visited Terre Haute in 1825, said "it was a very good town for business, but no place for preaching." The Methodists had drawn one of their circuits around it at the beginning, and the faithful circuit rider visited it often before it became a station, and a little brick church was built on the old Asbury lot, facing south, in 1833–34, thus taking possession of a lot which had been reserved for a church since 1816. The Presbyterians made several attempts at a permanent establishment without success. In October of 1834, the Rev. Merrick A. Jewett, a young [redacted] minister, riding on horseback from Baltimore to St. Louis in quest of a location, stopped at Terre Haute as a resting place in his weary journey. He was the first in that procession of New England preachers which long moved westward. He had stopped at the comfortable old tavern, the Eagle and Lion, at First and Main, where now the new carriage factory stands, whose landlord was the rough but kind-hearted ex-sea captain, James Wasson, destined to be one of Mr. Jewett's warmest friends and

supporters. Mr. Jewett had one acquaintance, perhaps two, in the village, one of them, the late Charles Wood, an intelligent civil engineer. The tavern was the natural social headquarters; the landlord was a quaint genius but far from religious, although he can be called one of the founders of this church. You will be told in another paper how this accidental visit of Mr. Jewett's resulted in his settling in Terre Haute.

Fifty-one men subscribed from $5 to $20, in all $405, to pay the first year's salary, and eleven people, six men and five women of different sects, agreed to unite themselves as a church under the liberal but Evangelical Congregational policy. In all, seventeen united with the church in its beginning, and outside and around them was a strong body of liberal men, not religious, but anxious to help this new undertaking.

Mr. Jewett retraced his long journey and returned with his lovely wife and child to Terre Haute, just before Christmas, a day ever sad, one that cast a permanent shadow on Mrs. Jewett's life, for on it their little boy was accidentally killed. The little church was organized December 30th, and though all of those members of sixty years ago are gone, some of their names will live long, for among them were Judge Kinney, Alexander Ross, Mrs. Curtis Gilbert, Mrs. Cruft, Miss Boudinot and Miss Bishop. In the next seven years the church grew thus—2, 18, 25, 12, 3 and 9, making 98 in all, and showing a healthy life, for several other churches had been planted. Of those 98 we now have only the two with us—Mrs. Mary Boudinot, who came into the church in 1838, but whose memory is as clear and mind as vivacious now as in that year when she attended church in the juryroom of the old court house; and Mr. Harry Ross, who came in in 1839, to make an abiding, harmonizing influence by his consistent, charitable and merciful spirit.

In 1859 Mr. Jewett, in looking back fifty years, said somehow he fell into the arms of as noble a set of men as then could be found in the world; and he never followed one to the grave without feeling that he could have thrown himself down upon the grave and wept for him as a brother. Although these men were not religious yet they stood by him. They were the best church men he ever came across.

So mutual was the feeling that long after Dr. Jewett ceased to

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be pastor, in many of the old families none seemed willing to be born if Dr. Jewett could not christen them; to marry, if he could not marry them; or to die, if he could not bury them; so business was a little dull with his first successor in some lines. In the character of the early congregation will be found the origin of some of our present characteristics that outside critics do not understand.

The first church was dedicated July 2, 1837, though probably not occupied until 1838 or 1839. It was an imposing edifice for that time, costing about $9,000, and it was built beyond the city limits, on this lot, to anticipate the growth of the town.

The year 1842 was a great year for the Congregational Church and Terre Haute, then a town of 2,500 people. The Washingtonian Crusade received over 300 signatures to the total abstinence pledge, and this church enjoyed a great revival, gaining 122 members that year. An interesting feature of this remarkable revival was that it was the first revival work that Henry Ward Beecher ever engaged in. He was then 29 years old and was a pastor at Indianapolis. In a volume of his lecture room talks to his Brooklyn congregation, twenty-seven years after, in 1869, is the following passage about his Terre Haute experience. As his recollections at the height of his fame and prosperity, it is interesting:

> There rise up before my mind many days in which my experience was that of giving out instead of taking in. I have a distinct recollection of the first revival that I labored in. It was in Terre Haute, Ind. I used to get up early in the morning and immediately after breakfast take a horse and ride from house to house and converse with people. I worked in that way till 10 o'clock. Between 10 and 11 I attended the daily prayer meeting that was held there. Then I rode with the pastor until dinner time. After dinner I rested till evening, when I attended another meeting. This I continued for two or three weeks. And those days I could almost take, one after another, in their order, and tell you what I did. Those days were almost without selfness and yet they are clear in my memory. They stand out ribs, bones and all.

There are still in the church who united with it in that sunshiny year, Mr. Elijah Lake, Mr. John W. Hunley, Mrs. Matilda Donnelly and Mrs. Charlotte Preston; Mrs. Dorexa Barbour and the Rev. Welton Modesitt also were of the number. I would notice the year 1844, as the year which brought into the church those active, energetic Christian men, Lucius Ryce, S. H. Potter

and A. C. Potwin, just fifty years ago. If Congregational churches ever put up statues or memorial windows there ought to be one for Lucius Ryce. In 1845 I notice the name of a good woman, Mrs. Patsy Schaal, who still lives. In 1847, I notice the name of Mrs. Tolbert, who for many years taught the infant class, and in 1849, the names of our Mayor and his father, the honored John C. Ross.

The roll of members during Mr. Jewett's twenty-six years looks like a directory of nearly all the old families of Terre Haute, including as it did, over 400 people. In 1853 the church met with a calamity, a blow, for it was blown over by a small tornado which struck it on Wednesday evening, April 23rd, as the sexton was ringing the bell. The tower was blown upon the building and reduced it to a wreck. Mr. Harry Ross was first at the scene, and the sexton, who was afraid he might be held responsible, assured him that he held to the bell rope as long as he could. The little organ and the sexton were saved without injury. The congregation returned to their first home, the court house, but soon erected a frame building irreverently called the hippodrome, east of this lot, which I remember in 1854, when the accomplished organist, Mrs. Modesitt, played the rescued organ, with a keg and a cushion for a stool.

It was several years before the new and enlarged church was built in better style and at nearly double the cost of the first building. The funds were raised chiefly by the sale of pews, which were sold at from $160 to $440 each. The roll of buyers contained the names of nearly all our substantial citizens, such as Hagar, Hite, Dowling, R. W. Thompson, McKeen, Warren, Crawford, Tulor, Deming, Farrington, Gookins, W. K. Edwards, Ryce, Bement, Potter, Cook, Ross and so on, *ad infinitum*.

In 1859 the church celebrated its twenty-fifth anniversary at the National House when about 600 guests were present. Among the speakers on that occasion were Colonel Thompson, Judge Mack, Colonel Nelson and Colonel McLean, who were, even thirty-five years ago, in demand wherever eloquence was required. It was a revolution, when eighteen days later Dr. Jewett offered his resignation, giving his shattered nervous system as the reason. It was reluctantly accepted by a majority of two.

He was succeeded by Lyman Abbott, April 1st, 1860. He be-

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longed to a distinguished family, was the son of John Jacob Abbott, the author of the Rollo and other books, and the nephew of J. S. C. Abbott, the historian, and he is now, as the successor of H. W. Beecher, the leading divine of his order. During his term the first mission work was done in this city. Under his lead a band of workers from different churches established a mission Sunday school in the Armory on Third street. The first scholars were collected in the winter of 1862 from the ice on the river. It was the most active and interesting work I ever saw, especially while Mr. Abbott was superintendent and singing master. The workers from the other churches finally withdrew and established several missions of their own. What was left grew up into the Plymouth Mission in Mr. Howe's time. A $3,000 building was put up in the East End and a church organized in 1876. It was abandoned, the building sold, and part of the proceeds was invested in the Second Congregational church in the East end which thus is indebted to Mr. Abbott and Mr. Howe. Mr. Abbott resigned in 1865, to be followed by the Rev. E. F. Howe, whose very successful pastorate lasted eleven years. He forced the acceptance of free seats and voluntary offerings, which lasted about three years. He also broke up another cherished custom. In those days the organ was in the west end of the church, behind the congregation, when the people rose to sing they turned and faced the music. Like most old customs it was hard to break up and a decisive vote could not be obtained. It was settled by advising each person to face the way he thought best. For several Sundays the congregation stared in each others faces and then faced the pulpit.

REMINISCENCES.

RECOLLECTIONS OF FORMER MINISTERS BY FREDERICK A. ROSS:

Mayor Fred A. Ross next read a very interesting paper giving sketches of the former pastors of the First Congregational Church, which showed much labor and research in its preparation. He said:

There has been assigned to me on this anniversary occasion, perhaps the most difficult part of this programme, for, as I endeavor to gather up my thoughts, memories of the past crowd so thick and fast upon me that I hardly know where to commence, and I greatly fear that personal reminiscenses may tax your patience, and that I shall signally fail in accomplishing that which you desire of me.

The first thirteen years of the ministry of the first pastor of this church is only known to me as I have it from the original members, both of the church and congregation, as well as from Mr. Jewett, nearly all of whom I knew personally, and even had my lot been cast here during that time, the fact that the month in which Mr. Jewett came to Terre Haute was the month in which I first saw the light of day, would have been sufficient reason why I could know but little personally of these days.

Although the incidents connected with the organization of this church form an oft told tale, yet having the story direct from Mr. Jewett, as well as from Mr. Henry Ross, and several others whom I well remember, and, therefore, believing them to be historically true, I embody them in this paper. In the late summer or early fall of 1834, on a Saturday, Mr. Merrick A. Jewett, a young minister, who had just completed his theological studies in the then far East, stopped for dinner at the "Eagle & Lion Tavern," situated on the southeast corner of First and Main streets, the only hostelry of any pretensions in the village of Terre Haute. He came on horseback from Baltimore, Md., his destination being St. Louis. As the stranger came up from dinner and stood upon the generous portico which extended over the sidewalk, across the entire front of the old tavern, his horse having been fed and brought from the stable, ready for him to resume his journey, he found a group of men examining his horse and commmenting on its strength and beauty. In answer

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